Equal Rights

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NATIONAL WOMAN'S PARTY
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CONGRESS

Mrs. Camilo Osias

Who spoke on "Women in the Philippines" at Alva Belmont House on July 27

Equal Rights

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of the
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OBJECT OF THE WOMAN'S PARTY

The object of this organization shall be to secure for women complete equality with men under the law and in all human relationships.

THE LUCRETIA MOTT AMENDMENT

"Men and women shall have Equal Rights throughout the United States and every place subject to its jurisdiction."

"Congress shall have power to enforce this article by appropriate legislation."

[Senate Joint Resolution Number 52]
[House Joint Resolution No. 55]
Introduced in the Senate June 4, 1929,
by Senator Gerald P. Nye, North Dakota.
Introduced in the House April 25, 1929,
by Representative Frederick W. Magrady
Pennsylvania.

He Fights for Justice for Women

ON AUGUST 12 women of the Fourth Ohio Congressional District will go to the polls in the Republican primary and express their gratitude for the long, tireless fight Representative John L. Cable has made for freedom and justice for women.

Concentrating on equal nationality rights, Representative Cable has for a decade devoted himself to the struggle for equality in this aspect of the law which is basic in equalizing the status of women. Women cannot exercise other civil and political rights freely and on equal terms with men unless their nationality is their own, unaffected by that of their husbands.

Representative Cable's first victory for women in this field came in 1922, when the bill known all over the world as the Cable Act became law, providing that a woman citizen of the United States shall retain her own nationality upon marriage to a foreigner, except under certain conditions which it was necessary to make in order to get the bill through Congress, and that a woman citizen of another country shall not have United States nationality forced upon her by marriage to a citizen of this country.

In the last session of Congress, Representative Cable introduced a bill completely equalizing the status of women in the nationality laws of the United States. The Committee on Immigration and Naturalization would not report this bill favorably because of opposition to permitting a woman who marries an alien ineligible to citizenship to retain her United States nationality.

Undaunted, Representative Cable felt that an important victory was better than none, and since nobody could win a complete victory under present conditions, he introduced a bill to remove one of the discriminations against women in nationality laws and to facilitate the repatriation of women who lost their citizenship by marriage to aliens prior to the Cable Act of 1922.

This measure was supported by: National League of Women Voters, National Federation of Business and Professional Women's Clubs, American Association of University Women, American Home Economics Association, National Council of Jewish Women, National Board of the Young Women's Christian Association, General Federation of Women's Clubs, Women's Christian Temperance Union, American Federation of Labor, and National Woman's Party.

At last this bill was reported by the committee and passed by the House of Representatives, through the persistence of Representative Cable and the loyalty of other Congressmen who also believe in justice for women.

But Representative Cable did not stop. He appeared immediately before the Senate Committee on Immigration and convinced its members that the bill should be reported. It was. Another problem then arose, for numerous irrevelant amendments were added, and these controversial measures were so strenuously opposed that it seemed impossible to get the bill through the Senate.

Representative Cable kept on, talking with Senators who were blocking its passage, persuading sponsors of the hampering amendments to withdraw their proposals, urging advocates of the bill to press constantly for passage. At last the Republican leader of the Senate, James E. Watson of Indiana, a Progressive Republican leader, Robert M. La Follette, Jr., of Wisconsin, and a Democrat, Royal S. Copeland of New York, arose simultaneously to demand action, and the bill was passed. On July 2 President Hoover signed it—another victory for women and for Representative Cable.

Working for the nationality rights of women of his own country was not all that occupied Representative Cable's time. Accompanied by the eminent international jurist, Dr. James Brown Scott, he went to the White House at 11 A. M. April 10 to urge the President to instruct the United States delegation at The Hague to vote against and refuse to sign the nationality convention discriminating against women. A cablegram went immediately thereafter giving these instructions, reaching The Hague just before the voting began. Women of the whole world again had occasion to thank Representative Cable.

The name of no other member of our Congress appears more frequently in foreign Feminist magazines than that of Representative Cable, for everywhere women who want equality with men in nationality rights know what this Ohio Congressman has done in their behalf.

Representative Cable still does not rest on his laurels. His latest victory was no sooner won than he assured women he would continue the fight until nowhere in the nationality laws of the United States is there one inequality between men and women. He also urges that the President invite other countries to a conference to formulate an international agreement providing for equality between men and women in nationality law and practice. Representative Cable will go down in national and international history as one of the staunchest statesmen ever to champion the cause of equality and justice for women.

The Women at The Hague

By Marta Vergara,
Chilean Feminist and Journalist

WOMEN, as ever, were the great attraction of the Conference on the Codification of International Law recently held at The Hague. Life, movement, and eagerness emanated from them. Nevertheless, their mission was not crowned with success.

In this instance the famous saying, "When a woman is obstinate, it is well to surrender beforehand," did not hold. Of course, this saying in reality has not lost its validity, inasmuch as it does not fix a time limit for such surrender. And if today women have not obtained equality with men in respect to their rights in nationality, they will obtain them tomorrow, in spite of all their opponents. This secret of success is not always due to obstinacy based on a whim, as men affirm. Generally, it is the logical result of the forces of passion or sentiment, the two great feminine dynamos, thrown into action whenever anything in which they are vitally concerned is at stake. Women defend their right to exist and defend it through fair play, although they know very well that generally it is easier to win by foul means. A pair of beautiful eyes constitutes a far better argument than any speech of a Solon in skirts, when it comes to dealing with men. To be sure, beautiful eyes are by no means scarce. Today not only old women and those disowned by Mother Venus are the advocates of women's rights. There are very beautiful women among these advocates, as for instance, Fanny Bunand-Sevastos, niece of the great French sculptor, Bourdelle, who was chosen as the model for his famous statue represent France welcoming the first contingent of American troops. She is the executive secretary of the Inter American Commission of Women, at Washington.

"You do not need Equal Rights" Feminists are often told. "Women can manage the world with their little finger." We know that of course, but to attain this end, many things which need not be discussed here must be considered. I do not believe in the mathematical classification which is often made in connection with certain weaknesses inherent in either sex, although when I think of egotism, I feel strongly inclined to consider this a masculine quality. In Europe the "merchandise de luxe" is not the woman, it is the man. This fact explains the whys and wherefores of the scientific study of coquetry in which many European women have perfected themselves, and because of the nature of this course, only weaknesses are studied. Hence the famous sentence quoted above, with which men seek to flatter us.

The Hague is today the camp of those women who wish to stand on their own feet, courageous and alert, fighting against their destiny, which heretofore has been a series of injustices. Injustices which seem almost grotesque in this day and age, when, due to economic circumstances, the man is no longer and can not be the sole support of a large family, as he may have been in days gone by. Woman today is the great co-worker and in innumerable cases she is the support on which the husband leans — he who till yesterday was the synonym of strength. Today the woman is on the firing line in the battle of life, and nothing is more just than to give her the same weapons with which men are equipped. But . . . . . let us return to The Hague.

Immediately after their arrival, the women swiftly adopted a plan of action to secure equal nationality rights or nothing. Their opponents, likewise, displayed equal energy to check any advance toward this end. The last measure of despair was to prohibit women from entering the Peace Palace, where the conference was being held. This step was explained by its author, Mr. Heemskerk, chairman of the conference. In a most unfortunate letter for him, which constitutes a great tribute to the Feminist campaign, he expressed the fear that the delegates might be influenced by the women's arguments, and ended by saying that it was impossible to allow ideas, such as equality of the sexes, which he considered absurd, to be expounded within that hall.

Naturally, this attitude was met with an equally determined defiance, and the cable, the telephone, the pen, and the spoken word were used to broadcast the situation. Half an hour after the women were stopped at the gates of the Peace Palace, the press of the whole world was being informed of the incident, and the statement was further strengthened with photographic evidence.

"All this agitation damages your cause," some of our friends said, "and you will end by losing whatever small advantages you have obtained."

However, it was through this sort of agitation that the women of the United States attained the enviable position they now enjoy. They are the women in the world who have probably succeeded in obtaining more legal rights than other women and now this question of nationality will be the cause of political happenings of far-reaching importance in the United States.

The nationality convention based on sex inequality was approved by the conference. The rest of the nations will receive this action with indifference, but in the United States one cannot irritate women with impunity. This is the reason why some American politicians of broader vision cabled immediately their great concern over the lack of foresight of their country's delegates, when it was thought the United States delegation might not repudiate inequality for men and women. Finally, the United States did not sign and will not ratify the convention. The voice of their women was heard, the voice with the vote behind it.

However, too many centuries have elapsed during which woman was compared merely to a budding flower or a Granada rose to expect that suddenly she be considered as a synonym of power and equality.

Thus, the Greeks, the Spaniards, the Hindus, sardonically smiled, and the Hungarian and Italian delegates even voted against expressing the desire that, in the future, a nationality agreement may be reached on the basis of equality.

Orchestra Conductor

COMMENTING on the busy musical season in Paris and warning that any one mentioned in his column of musical criticism will receive small and crowded notice and "no adjectives," Emile Vuillermoz still takes time and the space of two long paragraphs to praise Jane Evrard, a woman conductor who recently made her debut.

He says:

"One is always surprised to see a woman mount the rostrum and brandish the scepter of orchestral command. I do not understand why, in these days of feminine emancipation, any surprise should be evinced before this very natural conquest. Since girls drive automobiles and aeroplanes, there is really no reason to refuse them their permit to conduct. Mme. Evrard, who is a professional violinist, is well qualified to make this experiment."

He continued in praise of her method, technique, and grace, and concludes:

"She obtains from her instrumentalists an intensity of expression which, in my opinion, reaches extreme limits. One must greet with sympathy a debut of such solid technical quality.

"At a period when so many young girls embrace an instrumental career, nothing would be easier than to organize a women's orchestra and to place it under the direction of an artist such as this. Then we could see what feminine sensibility may bring that is new into the varied interpretation of certain masterpieces that may baffle masculine fingers."

Until after her debut, Mme. Evrard carefully concealed the fact that she was the wife of the young conductor, Gaston Poulet.

Women in the Philippines

By Dorothea J. Lewis

COLORFUL, quaint, and as interesting as the lovely native costume she wore, was the informal talk on "The Filipino Woman" given by Mrs. Camilo Osias at the National Woman's Party Headquarters on July 27.

She was gracefully introduced to her audience by Faith Binkley, who presided. Mrs. Osias was the fifth international speaker to appear on the Sunday programs, having been preceded by women from England, India, Austria, and Australia.

Mrs. Osias is herself a very vivid little person. Standing in the garden of the Alva Belmont House which reminded her of her own home garden, with her black hair and eyes and dusky skin framed by the cream-colored "panuelo" or great starched pineapple fibre collar, it was hard to think of her as the mother of five children, a seasoned political campaigner, and officer of many welfare and political societies in her country. But it is as an ardent worker and past president of the Filipino Young Women's Christian Association that she best likes to be known. "Y" work is "the hobby of her life." She was the first president of this organization in the Islands. She has also been vice-president of the Anti-Leprosy society which has done such splendid work, and was for four years a member of the board of directors of the National Woman's Federation in the Philippine Islands. This federation was founded and successfully conducted by Mrs. de Veyra, wife of a man who formerly held the position now held by Camilo Osias, Resident Commissioner from the Philippine Islands in the House of Representatives.

Characterized by modesty, simplicity, and almost shyness, her own achievements slipped quietly and unobtrusively into her talk of her country's women.

She spoke little of woman suffrage, saying only that Filipino women thought they had great freedom even without the vote and that the consideration and attitude of their men made it unnecessary for them to "break windows" as women in other countries had. But asked later, after her speech, about the suffrage movement, she became enthusiastic, exclaiming, "We are all working for our independence now. That must come first, but when we have that, we shall get the vote—easy, quickly. We shall say to the men, 'We did our duty, now give us our reward, give us the vote.' We shall not have to fight for it, but what a speech we shall make in the Legislature!"

In her speech, Mrs. Osias declared that Filipino women "hold the highest position in the home in the world." Their husbands turn over their unopened pay envelopes and the wives buy, repair, and take care of the homes, manage the farms, invest the money,—in fact, "do everything without consulting their husbands about anything." Mrs. Osias added with a smile, "I know this to be true, because I have experience."

Despite the fact that women of the Philippines are great home lovers and consider the bearing, rearing, and education of their children as their principal task in life, they have found time for outside interests. "Women in the Philippines," said Mrs. Osias, "do 50 per cent. of the work—all kinds of work." They are found side by side with men in the government offices. Although they have no vote they have been repeatedly elected justices of the peace and provincial treasurers, and one woman on the island home of the famous "Moros", has been made president of the community to succeed her husband.

According to Mrs. Osias there are about fifteen women doctors in the Islands, uncounted nurses, some dentists and lawyers, and many pharmacists. Pharmacy seems to be the most popular and successful profession for women except teaching. Women pharmacists have established their own little shops throughout the islands.

In the teaching profession, three-fourths of the teachers in both primary schools and universities are women. Two large universities for women were founded and conducted in Manila by women. These are the Filipino Women's College, established by Mrs. C. Benitez, and the Centro Escolar de Senoritas, established by Librada Avelino.

After three hundred years of Spanish rule, during which time women were not encouraged in seeking education and were content with knowing how to read and write; followed by thirty-two years of United States' dominion, Filipino women are just beginning to realize the difference between modern life and that they had been leading.

"The best monument that America has implanted in the Philippine Islands is the free education of the people," said Mrs. Osias, "and although we are all hoping and seeking our independence, we will not forget."

Athletics brought in with the American regime have been very beneficial to the youth of the country. Mrs. Osias, herself, admitted playing and liking indoor baseball and basketball. Sports however, came hard to her and other young girls, she said, "who had been taught to move slowly,—like a lady."

When her audience laughed, Mrs. Osias added that she had been taught to regard a girl "who wriggled too much" with suspicion. She said that some of the young people learned modernism "too quickly and that someone had to put the peddle on them."

Perhaps the most interesting part of her delightfully informal talk was concerned with her work in her husband's campaigns for both the Filipino Senate and, later, the United States House of Representatives as Resident Commissioner from the Philippines.

Although women do not have the vote, they are active in campaign affairs, but Mrs. Osias was the first woman in her district to campaign for a husband. She proved herself an able pioneer. During the thick of campaigns she took her place as a speaker on an average of five programs a day. Usually, she said, they would have about twelve speakers and the programs would last from 6 P. M. to one or two in the morning. On such occasions she was always placed last on the program, and forced to sit among the men on the platform "to keep the audience." Some members of the audience often departed, leaving strict instructions with relatives and friends to call them when "she" spoke.

In portions of the country where women speakers were curiosities, she would often be asked to repeat her speech in English and Spanish, which the audience did not understand but liked to hear. She was frequently asked to dance since her fame as a dancer (although she modestly disclaims such fame) had spread, and the people would choose either the Governor of the province or the champion dancer among the young men to be her partner. "I had to do this," Mrs. Osias said simply, "because I wanted my husband to be elected."

An exciting part of her campaigning was visiting "far out portions of the country" dressed as a peasant "mingling with the marketing crowds pretending to buy eggs for my children and listening hard for comments on my husband." She would attempt to trace some relationship either on her husband's or her family's side with many of the simple people and would leave calling them "Auntie," and assured of their votes.

On several thrilling occasions she came face to face with her husband's opponents and refuted all their charges against him.

A splendid method of gaining votes was becoming godmother for children to be baptized and sponsor at weddings. One very eventful day, which Mrs. Osias will never forget, saw her godmothering six children and sponsoring two weddings. At the end of the second baptism, one of the wedding parties began to come into the church. In despair, Mrs. Osias turned to the priest and asked him what to do. He decided that since the wedding had actually started he would marry

the couple and make the other four babies wait. However, Mrs. Osias spent all the day in church while dancing and feasting went merrily on outside. It was worth it, though, for the people were very much pleased and each bride and each baby meant about twenty or thirty votes for her husband. Asked about the American vote-getting manner of kissing babies, Mrs. Osias replied that she had never done that. "I do not like my own children to be kissed for sanitation reasons, "she said, "perhaps those others do not like to have their babies kissed."

Commissioner Osias was not anxious to leave his senatorial post in the Islands and come to this country, but Mrs. Osias, understanding how much it might mean for Philippine independence and, incidentally, for woman suffrage, persuaded him and the legislators of her country. She spent everyday from 10 A. M. to 1 or 2 P. M. of the two weeks of carnival time, dancing with members of the Legislature and telling them how splendid it would be for her husband in the United States.

She closed her talk with the idea that although she loved America and was grateful to it, she longed for her home, particularly its coolness, and felt strongly that "since we are born Filipinos we should remain Filipinos and cannot be made Americans."

Anne Hutchinson—Our First Feminist

By George Paine

THE fight of Anne Hutchinson was primarily religious, not political, but with the English pilgrims, church and State were one. Nathaniel Hawthorne wrote that woman "upon obeying the inward voice of genius parts with the loveliness of her sex." Whether or not loveliness of sex is desirable has begun to be disputed; certainly if destroyed by fearless speech, then Anne Hutchinson placed no value upon it. She was a splendid orator, saw no reason why women should not meet and talk, even as the men could do, and organized such intercourse.

William Marbury, Anne's father, was a clergyman of Lincolnshire, England, where in 1590 Anne was born. During childhood her faculty with words was developed, together with a knowledge of theology and sureness of self which gave her courage to uphold her beliefs in later days.

In the year 1634 Anne Hutchinson took ship for America. Convinced that John Cotton and her brother-in-law, John Wheelright, were the only preachers of the time who were acceptable to God, she had persuaded her husband to take her, his wife, their children, and all their belongings, and follow the true ministers to the new land.

Strange green waves and endless sky surrounded her, but Anne Hutchinson, then a woman of 43, looked forward without qualms or uncertainty, secure in the faith of her revelation; for she believed that God spoke to her as directly as to the prophets of old. While bestowing upon her family energy and affection, the consuming interest of her heart and mind was religion. She talked freely with the other passengers of the questions which occupied her and so vehement was her discourse that, upon the arrival of the ship, she was reported, with haste, by Mr. Gymes, a fellow-traveler, as "peculiar." For a month her admission into the church was delayed while her spiritual convictions were examined.

Mrs. Hutchinson was strong with a mature vigor of body and spirit, magnetism, and understanding. From the time of her arrival in the Boston colony, besides caring for her own family in those days of difficult housekeeping, she helped her neighbors continually and was relied upon and thanked by many.

The colonists had little freedom. They were restricted not only by the actual difficulties of pioneer life, but by the strict boundaries of the seventeenth century Puritan mind. The principal interests of all were church services, but, while the women remained at home, the men went about more or less and held weekly theological meetings, from which women were barred. Women were also bidden to "keep silence in the church"; so that for the intelligent, turbulent-minded Anne Hutchinson there was no outlet for ideas. One was, however, created by holding gatherings in her own house. The affairs were greatly appreciated by the ladies of the countryside, who made every effort to attend them, and grew large, as many as one hundred persons coming at a time. If Mrs. Hutchinson had not stood so highly in the respect of the community, such action, for a matron, must have caused adverse criticism, but, as it happened, her opinions soon became known to the men as well. In a short time almost the entire of Boston, including radical and brilliant young Governor Vane, held her views.

Anne Hutchinson was an Antinomianist, believing that the true ministry practiced a "covenant of grace" rather than a "covenant of works." The important thing was the spirit, not the letter, of Christianity. She refused to sit under any minister who taught the latter. Now the accusation of belief in a "covenant of works" seems strange, as these colonists had left England for the very reason that the spirit was dead in the churches there, while the letter of the priestly law was carried almost to excess. They had given up their homes and associations, with little hope of ever returning to them, for a new life in America, solely that they might freely worship God according to the spirit. But, nevertheless, to Anne Hutchinson there existed only two true preachers of the gospel, John Cotton and John Wheelright.

The doctrine of a "covenant of grace" Mrs. Hutchinson expounded whenever she could make opportunity. Finally the colony was so affected by the dissension that it was practically divided; Governor Vane, the rectors Cotton and Wheelright leading, with Mrs. Hutchinson making up one contingent, while the other was headed by Winthrop and every other pastor in the colony outside of Boston. The contention grew so bitter that, politics and religion being interwoven as they were, all manners of things were influenced. Assessment of rates and the distribution of town lots were affected by the question; and when the march against the Pequot Indians was begun, the Boston soldiers delayed the start, because they suspected their chaplain of being under a "covenant of works."

Finally matters came to a head. The ministers, who had been criticized for their very uprightness, gathered together —637 there were—and arranged to devote three weeks to the settling of the controversy. They held a synod and found Mr. Wheelright guilty of heresy. The only appeal was to the Great and General Court or to King Charles, across the sea. The former would not receive his protest and the latter ignored him; therefore he was sentenced to banishment and driven out of the colony. Vane was not re-elected to governorship, and Winthrop took his place. John Cotton had already recanted; there remained only Mrs. Hutchinson, whom they considered the chief cause of it all. She was brought to trial on November 17, 1637.

Although one can readily understand and even sympathize with these men in persecuting Mrs. Hutchinson, it was plain that they had no ground or proof for their accusations. They could not prove that she had defamed the character of a single clergyman. She had perhaps criticized them in private, but never in public. From the point of justice, the trial was a farce. They taxed her with actions unbecoming to a female; she had maintained a differing opinion from that of her peers; she had held meetings at her home "not fitting for her sex," and had even preached at these meetings. Anne Hutchinson answered their charges fearlessly and eloquently.

But when the arraignments fell for lack of proof, imbued by her religious faith and desire towards domination, she reaffirmed her beliefs; told of her revela-

tions and certainty that God would deliver her from her present difficulties. These were the worst words which she could have spoken, as "immediate revelation" was a heresy in the statutes of the church. So after weary hours of haggling and an exhibition of bigotry, during which they kept her standing until she could hold herself erect no longer, she was pronounced guilty of "troublesomeness of spirit" and sentenced to banishment.

Mrs. Hutchinson was imprisoned in the house of Joseph Welde at Roxbury. She was allowed but few visitors, and we do not know whether she saw her family, or often had news of her children. She was seen, however, by those who had sat in judgment against her, and was harrowed for many months that she might "retract" or "repent." In the spring the church, upon what appears a great deficiency of reason, pronounced excommunication against her.

To be under banishment was a serious situation, as the country was filled with unfriendly Indians, and only by keeping closely together in towns of some size was there security. Mrs. Hutchinson's family was large, her youngest a baby of two years, and to carry her children away from safety into unknown and horrible dangers must have been an agony as great as any she had undergone. Her tremendous vitality and fortitude was evinced by the fact that when she left Boston she took all of them with her, except for one married son. They removed to Rhode Island, where a certain degree of religious tolerance existed.

In 1642, Mr. Hutchinson died. Soon after his death Mrs. Hutchinson moved her household to Long Island. Its population consisted of sixteen persons. The new place of abode was isolated; no neighbors lived near, so that it was quite unprotected. We do not know why Mrs. Hutchinson made this radical change. Was she again at variance with the people about her, or did she long for a world apart, and air uncharged by the petty thoughts of prejudiced humanity? Did she summon courage to go into the wilderness, and pray for protection? Or did she, underestimating the danger, love her new home, and standing on the bank of the river, a tall woman in her Puritan costume, take pleasure in the sunlight slanting through the forest leaves and delight in the fresh wind from the water?

The little group was soon discovered. Having been unfairly treated, the Indians were on the warpath. Finding enemies defenseless, the savages lost no time in attacking them. The terrible whoops of the red-men rang though the woodland quiet; thus in a bloody nightmare the adventure was finished. Through injustice was Anne Hutchinson's soul tormented and her life ended.

There was only one survivor of the massacre. The youngest child, Susan, was taken prisoner. When she was exchanged and returned to the colonies four years later, she could speak no language but the Indian.

The news of Mrs. Hutchinson's death was considered as an omen of her guilt by most. A superstition arose, and those who had been her closest followers were expected to come to violent ends. Not for long years was her memory publicly treasured; now a monument stands, in Boston, to her name.

Anne Hutchinson is to be remembered, not as a clever religious enthusiast, but as a woman who dared to consider and express herself as an individual in an age when women were allowed no voice or thought of their own; and who gave all, even her life, to that expression.

Women Workers in China

WITH government recognition of the rights of laborers to organize in China, the hope for better conditions in factories, which opened their doors to women with the advent of new methods and machinery, may be realized.

At the end of the great strike in 1927, the contract between employers and employees was signed by a woman worker as well as a man, and women are becoming more and more important in labor. Violet Lee (Lee Ching-Tzu) is now president and general manager of the Chinese Women's Crafts Company, Ltd., an organization of Shanghai importers and exporters and the first Chinese organization to be entirely controlled by women.

Silk factories were among the first to call for women and girls, since they have so long understood the work. However, they had to learn many new processes at the large factories. There are eighty steam silk filature factories in Shanghai alone, all owned by Chinese.

Cotton weaving and spinning, match-packing, hosiery, embroidery, net-making, bookbinding, and rug weaving industries employ many women and girls. Five of the large cotton mills in Tientsin employ women, with 3,500 women and girls among their 16,900 workers. About 1,400 of the girls are under 14 years old, and boys are apprenticed for three years when they are only 8 or 9 or 10 years old. The working day is 12 hours long with a day of rest about every two weeks. The average feminine worker receives from 35 to 40 cents a day, with skilled workers sometimes receiving 60 cents.

The conditions are about the same in other industries, with little girls of less than 12 standing for 11 and 12 hours at their work. Nut factories, where walnuts and peanuts are shelled, sorted, and graded, employ many women, as do military uniform factories in Tientsin. Work on uniforms is an unlimited affair, with no hours prescribed. Many women and men work day and night, while their babies sleep on piles of clothing or play about on the factory floor.

In Chefoo, about twenty-five small shops employ from twenty to thirty girls each to do lovely Chinese embroideries. They work for about $3 or $4, American money, a month when they become skilled workers, and their day is 12 hours long.

Girls and women who work as clerks in both foreign and native shops and department stores are better paid and cared for, and many thousands are still employed in the fields and gardens.

Press Comment

Peeresses in the Lords

From
Time and Tide,
London, England,
July 19, 1930.

AFTER an interval of three years the House of Lords was, on Wednesday, invited once more to consider the question of the admission of peeresses to the House of Lords. The case for the admission of women to the Upper House has always been unassailable by logic, and the anomaly of their conclusion has been growing more and more ridiculous with the successive steps in women's political evolution. In these days there is nothing to be said in justification for their exclusion from the House of Lords, and nothing was, in fact, said, although Lord Birkenhead, in a somewhat rambling discourse, recapitulated at considerable length his usual conduit pipe arguments. The close result, however—53 against to 49 in favor—would seem to show that his arguments are beginning to lose their force, and that very soon this last stronghold of Victorianism will capitulate to the public opinion of today. Lord Parmoor, who spoke for the Labor peers, supported Lord Astor's motion. A number of Liberals, however, voted against it, but on this question the Liberal record has always been bad.

Lords Reject Women

The Star,
Washington, D. C.,
July 26, 1930.

THE "noble lords" of Great Britain, sitting as peers of the realm in the Upper House of Parliament, have again voted against admitting peeresses to that chamber. The ballot was forty-nine to fifty-three, thus

rejecting the proposal by the very narrow margin of four votes. The advocates of full parliamentary suffrage in England may therefore be comforted by a sign of definite advance toward that objective.

* * *

Anybody who has stood by the doors of the House of Lords on a "field day" when the whips have scoured the countryside for peers to attend an important session, and see the human wreckage passing in to vote——this particularly in the days before the "veto" reform, which lessened the obstructive power of the Upper Chamber of Parliament—will question the soundness of the argument that women would not improve the quality of that historic body. But there may be little doubt that the change will come eventually and perhaps in a very few years. The cause of equal suffrage and equal representation in England is not to be denied permanently.

"Too Few" Women

By Walter Duranty
From the Times, New York, N. Y., July 20, 1930.

IT IS a curious phenomenon that, although women enjoy the franchise in Soviet Russia on exactly equal terms with men, there is no such thing as a "woman's party" or a "woman's vote" as a specific factor in political considerations. There is not a single woman in the supreme "politburo," "orgburo" or Communist Party secretariat, and the sole woman member, Mme. Krupskaya of the Communist Party Central Committee, doubtless owes her position no less to the respect for Lenin's widow than to her own personality. In other words, among the hundred men who rule the Bolshevist Party—and through it the whole Soviet Union—by membership in the bureau's secretariat committee, there is only one woman who made such a display of opposition in the pre-convention campaign that in spite of her confession of error she probably would have been dropped from the committee had she never married Lenin.

Must one conclude from this that Russian women have no political aptitude? It seems unlikely when one considers the long list of noted women revolutionaries in Czarist days.

The American Relief Administration, which employed more than 100,000 Russians for its famine relief, found women on the whole more competent than men. Yet the fact remains that, although women slightly outnumber the men in the Soviet Union and have the identical franchise, there is no woman's party. There is no woman in the Council of Commissars and only one woman sitting, more or less on sufferance, in the ruling hierarchy of the Communist Party.

It is hard to find an explanation of this apparent anomaly. Is it sex prejudice? Communists profess to have none, and there surely isn't much in the higher ranks of the party. What is more, when the Mandate Committee made its report to the convention about delegates and said that there were 165 women present—about 8 per cent. of the total altogether, the percentage of women in the Communist Party as a whole is around 15 per cent.—several voices cried "That's too few."

Active workers among women Communists are fully as earnest and energetic as their male comrades and are generally more sober and more devoted, which makes it all the more mysterious. Perhaps the answer is to be found in the fact that the Communist Party and the Soviet administration, which began life as a small group whose leaders at least were intellectuals, today is becoming more and more genuinely proletarian—in truth as well as in name, a party and government of workers and peasants.

Before the Bolshevist revolution, working class and peasant women had little chance of education, or time for it, if chance occurred. Even now the commodity shortage and the host of other difficulties of the present situation must by nature of things press harder on women than on men, at least as far as their time is concerned. Women are playing a big role in party and administrative work, but it is mostly in the lower ranks—that is, among the younger generation. Older women of the proletarian class could not spare the time formerly, and can hardly spare it now. The absence of a woman's party and a woman's vote as such does not mean there is no "woman's movement." There is one and it is gaining strength each day, especially in the development of collective farms, which is really an agrarian revolution.

Feminist Notes

Discrimination!

ACCORDING to the *United Press,* all trolleys in Moscow will soon be exclusively manned by women conductors.

Considering such work of secondary importance in industry several thousand men have been dismissed from conductors' jobs and placed in factories while women take over their trolley work.

Two-thirds of the 150,000 unemployed in Moscow are women without any industrial training and are useless until trained. Most of the unemployed men are in the same position, being peasant-farmers.

Explorer

MRS. J. D. SOPER of Ottawa has sailed with her husband and son for the little settlement of Lake Harbor on Baffin Island where she will be the only white woman on a two-year research trip in Canada's far north.

The one white woman now in the settlement, a missionary, will return to civilization on the same boat that brings Mrs. Soper and her explorer-husband northward. Mrs. Soper will be 300 miles from her nearest neighbor for most of the two years.

Educating Mexican Women

MEXICO is seeking to educate its women. The Mexican Ministry of Public Education has offered the co-operation of all girls' secondary, industrial, and technical schools throughout the country under federal jurisdiction in a movement for the social betterment of Mexican women. The National Society of Mexican University Students has organized a Division of Women's affairs, headed by Carmen Rodriguez, to work for this object.

Assistant Solicitor

MARJORIE M. WHITEMAN is Assistant Solicitor of the Department of State and her speciality is the subject of duties of a nation toward acts committed against an alien in its territory.

She was the youngest member of the United States delegation to the Conference on the Codification of International Law at The Hague, and gave aid and advice on "Responsibility of States," one of the three subjects considered there.

She holds the degree of Doctor of the Science of Jurisprudence from Yale University, and worked with the Research Committee on Latin America at Columbia University before taking her present post at the Department of State last December.

Manufacturer

STILL in her twenties, Victoria Blanche Smith of Melbourne is governing director of a window-blind manufacturing firm which she founded herself seven years ago. It supplies most of the shops in that city which sell window-blinds and is the only factory of its kind in Victoria.

After learning the trade of making window blinds in her teens and having served as cashier and accountant, she began her manufacturing modestly enough by making blinds at her home. She gradually collected customers and soon turned out 200 blinds a week. As the work grew she opened her first factory in 1924. Since then more room and new machinery has been needed and secured.

Miss Smith has been original as well as practical and has patented and introduced into the Victorian market sun-blinds for closed cars, and decorated window blinds which harmonize with the interior decorations of various rooms.

Livestock Grower

MINNIE W. MILLER, owner and operator of the Thousand Springs Farm in Southern Idaho, breeder and exhibitor of champion Hampshire sheep and Guernsey dairy cattle, and president of the American Hampshire Sheep Association, is one of the outstanding women in the American livestock industry.

She is now serving her third year as president of the Hampshire Sheep Association, after being a regional vice-president for several years. She is also a member of the National Wool Growers' Association and the Idaho Wool Growers' Association, and is a trustee of the Utah Agricultural College.

She has won prizes at all fairs and exhibitions since she first showed at the International Livestock Exposition in Chicago in 1921. At the Pacific International Livestock Exposition in October, 1929, a Hampshire wether from her flocks was made grand champion over all breeds, and a ram from her flock brought the highest price at the annual national ram sale of the National Wool Growers' Association at Salt Lake City in August, 1929. To "top the ram sale" is the goal of all breeders of fine sheep.

Mrs. Miller had wanted to be a farmer and breeder of animals ever since she was a little girl, but her ambition had to wait until she was a grandmother.

Her farm is almost as famous as she is, and is called the Thousand Springs because it is situated on an island in the Snake River, with the river on one side, and water from many springs bursting through a lava wall on the other. The plentiful supply of water and its constant temperature of 61 degrees, despite the heat of the day, makes it an ideal spot for raising livestock.

The farm, its stock and buildings and workers, has been made into Mrs. Miller's long cherished dream farm. She has even brought a Hampshire shepherd from England to help in the breeding of her sheep.

Audits State's Funds

MRS. C. W. WETHERTON, State Accountant and assistant to the Budget Director of Kansas, has a great deal to say about the expenditure of nearly $25,000,000 a year, Kansas's State funds.

Kansas officials declare that she probably knows more of the details of the Sunflower State's finances than any other person.

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To be perfectly sure that all schools and institutions in her State receive a correct appropriation, Mrs. Wetherton visits them in person. She has installed a system of property accounts in the various institutions, boards, and departments of the State government, and a system of statistics for each of twenty-seven State institutions.

It is part of her job to audit and examine, at least once a year, the books, records, vouchers, and files of every officer and employee of the State who handles money or the disposition of property.

News from the Field

Speaks at Charlottesville

BURNITA SHELTON MATTHEWS, chairman of the Lawyers' Council of the National Woman's Party, spoke on August 8 at the Institute of Public Affairs held in Charlottesville, Virginia, by the University of Virginia.

Mrs. Matthews spoke on the status of women and what is being done to equalize their status with that of men.

The Institute of Public Affairs is an annual feature of the University of Virginia, and for several years the National Woman's Party has been represented on its program.

A full account of Mrs. Matthews's speech will appear in a later issue of EQUAL RIGHTS.

Play on August 13

"PIERROT OF THE MINUTE," a fantasy by Ernest Dowson, will be presented by the Young Women's Council of the National Woman's Party in the garden at Alva Belmont House on the evening of August 13.

Catherine W. Palmer, who appeared in Christopher Morley's rollicking revival of the "Black Crook" in Hoboken last year, will play the part of the "Moon-Maiden," while Pierrot will be portrayed by Paul Alexander, well known in amateur dramatic circles of Washington for his recent appearance in the Drama Guild's "Tempest" and, also, in the prize-winning one-act play in the tournament this year. Jennet Gover will be the charming, singing "voice off stage."

Two interesting features of the performance will be the music, which is the original composed by Granville Bantock, for the performance of the play at the Worcester Festival in England in 1908, and a plaster cast of a small child which will be loaned by the Corcoran Art Gallery to be used as a statue of Cupid.

In addition to the play, which runs only about forty minutes, there will be dancing and singing, and refreshments will be served. Tickets are $1. Mabel Van Dyke is in charge of all arrangements, assisted by Angelina Carabelli, Fanny Bunand-Sevastos, Naomi Trotter, Faith Binkley, and Maxine Townsend.

Open House Every Sunday

ALTHOUGH there will be no more official programs with speakers on Sunday afternoon at the National Woman's Party Headquarters, Mrs. Paul Linebarger, who has so ably arranged past programs, announces that the garden will be open every Sunday and that members will be welcome. This "open-house" invitation includes even bridge-foursomes looking for a pleasant place to play.

Children of Choice, Not of Chance

No one interested in Women's Rights can ignore Birth Control. Fight with us for every woman's right to choose how many children she will have and when she will have them. Millions of women in the United States are ignorant of Birth Control and have no way of finding out. Thousands die unnecessarily in child-birth. Help us in our campaign of education. Read the authoritative articles, news notes, and letters in the

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